/140/

d) Animal Husbandry

231 Although the Paez keep large livestock, cattle and
233 horses, along with small livestock, they are not livestock-
[232] raisers in the true sense. They neither have anything to do
[492] with the breeding of their animals nor do they utilize their labor
[237] power to any great extent. The utilization of animal products,
too -- especially those of the large livestock -- bears no rela-
231 tion to the existing possibilities. Horses (hímba; stallion =
492 himbapítste, mare = himbaóite) are used least of all, though they
[556] do find use now and then in milling sugar cane. Actually, peo-
ple have them only to have them and to be considered rich.
They are used neither as draft horses in front of wagons nor as
beasts of burden, and only now and then as riding animals, with-
231 out a saddle, by young people. Adult men do not ride, even
484 though the mountainous country, difficult to traverse on foot,
492 fairly challenges one to ride, and the Paez, on their visits to the
markets, see almost all the colonists on horseback. But "we are
accustomed from the time of our forefathers to walk in the moun-
tains," they reply, "and we are much faster on foot than you are
on horseback." They are not wrong about this, and one would
not like to trust one of the Paez horses, degenerated through in-
breeding, to carry its rider on market days 30 kilometers over
232 hill and dale from Calderas to Inzá and back again. Since the
[556] Paez does not demand service of his horses, it is understandable
that only the number of head counts for him and his reputation.
How the horses look generally matters not at all; in no case is
there any breeding selection, nor does a man know anything
about the mating and birth of his animals, but generally finds
out about a new litter only after it has arrived. Gestation times
are unknown. From various parties I was assured that horses,
cows, sheep, and pigs were pregnant "about a year." Castra-
tion of stallions, bulls, and rams is not known; it happens now
and then in the case of boars, with the owner -- no specialist --
cutting out the testicles of the young pigs with a knife.

/141 cont./

231 Every member of the family knows every head of its herd
233 of livestock, and the men every head of the large livestock of
422 the entire village. Nevertheless, marks of ownership are used, which, for the horses, consist of branding irons with the first initial of the owner, such as are used by the colonists and may be bought there. The cattle have as marks of ownership small cuts in their ears in the form of a triangle, square, or semicircle, or a corresponding piercing of the ears. Pigs and sheep have the same marks of ownership in their ears.

231 Sheep (písa) are kept chiefly for their wool, though they
236 are also eaten. The total stock of the village, however, is so
[262] small that only every third family on the average owns one or
[422] two sheep. The other families must obtain the wool they need
[437] from the sheep owners in exchange for other things (see under "Trade and Transportation" /see p. 92 /). /142/ Pigs (čúče)
231 are greatly coveted because of their meat, but there are not
[422] enough of them so that every family can own one, only about every second family. Like all the other domestic animals, they roam about freely in the vicinity of the farmyard and must forage for their food. They are prevented from getting into the fenced fields by having a frame made of three sticks hung around their necks.

[343] Stalls for the animals or regular and special feeding or
[232] care are unknown. The owner puts rock salt in the pasture areas for the cattle and horses every Sunday. Occasionally scraps of arracacha or maize are thrown in front of the house for the pigs, which must then forage for them. Chickens (štaly; rooster =
235 atalyepítste, chick = atalyelúčkwe are now and then fed with maize or peck at the arracacha lying about in the dwelling. To feed baby chicks the woman chews some maize and spits out the
[685] mash for them. Every family has a few chickens, but their number does not grow large because foxes and neighbors are always
[422] stealing those wandering free. Hence the average figure remains
231 at only two to three chickens and a rooster per family. In many
262 houses guinea pigs (fits) run about, living on refuse from the kitchen and, when roasted, prized as a delicacy.

/316 cont./

105 178 Guambianos. They adorn themselves with showy necklaces and pins. Not a few of them wear fine gold earrings.

● [232] Livestock-raising has intensified and is in full swing. Norman cattle are replacing and being crossed with the native cattle. The same thing has happened with the wool-bearing livestock. The /317/ saddle and pack horses are indispensable for every family. The natives also possess fine breeds of hogs and domestic fowl.

[565] Social stratification is in full progress. Rich and poor families can already be named.

Mosoco women seldom marry natives from other, less acculturated parcialidades. People speak of mingas, and even of burials, of the rich and poor, a larger number of people going to those of the former.

They live on good terms with the whites and treat them as equals. There are many good native dealers.

These natives are thoroughly familiar with the methods of curing, the use of remedies, and sorcery. But the té eu and even more the nara jihi (sorcerer) are on the wane. Many consult the doctor of the "whites" in Silvia and use the drugs of the "whites." They are less superstitious.

They are believers by conviction. A few are Protestants with great reasoning powers.

The cabildo retains its power and is duly respected.

The properties are duly parceled out. Many of them are planted with pastos de selección /literally, choice pasture grasses/. Fences with barbed wire are frequently encountered.

Agricultural implements

412 [241] [177] Among the implements used in agriculture, only the digging stick for planting maize (uhach) is of native manufacture. The others are of European origin.

The universal implement among the Paez is the machete. With it the clearings are made, the ground is cleaned, and the fields, the montañas are felled, sugar mills are made, and bridges are laid over rivers and streams. They prefer it large and with a leather sheath that they fasten to the belt. They are

/320 cont./

231 chickens were not lacking. But it was impossible to obtain trust-
124 worthy information about this wealth. A mestizo trader very familiar with the region estimates that in Calderas there must be no fewer than about 350 head of cattle, a figure that is well
[162] deserving of credit. This parcialidad has approximately 150 families. In the statistical table that we present below 55 families are represented, for many of which the data are incomplete and others have an approximate value, deduced from information by third parties and from direct observation. The statistical tables for the parcialidades of Mosoco, Lame, and San Andrés correspond to reality.

233 Lands intended exclusively for pasture do not exist, with
[311] the exception of that which, on account of its rugged topography and deforestation, covered with grasses that become green again in winter, cannot be used for anything except for pasture, with the risk, of course, that the animals might wander away. In general the animals go graze in the stubble, in the communal pastures, in the shade of the brush and thickets. In Calderas, for example, most of the livestock is hidden from strangers' eyes. They eat the branches and grasses that grow on lands that were once fields. In this way they grow wild and shy, but fat and exempt from disease. To catch these animals is equivalent to going on a real hunting expedition in that trained dogs participate, and 10 or 15 men outfitted with their respective lassos and suitably distributed in especially good places for lassoing, detaining, deflecting, or directing the progress of the animal being chased by the dogs. This work is done preferably on Sundays, at the special invitation of the cattleowners, either to brand the calves or to catch a cow intended for trade, sale, or slaughter. When the work is done, a good amount of chicha is consumed. Only the livestock that grazes on the communal llano is visible to strangers and relatively tame.

● 232 Everyone prefers females for reproduction. The males
439 are consumed, sold, or traded for young females and, rarely, for
231 other articles. Often there is a lack of breeding bulls. In such cases the cows do not calve and are regarded as sterile, a fact that is duly exploited by the white and mestizo traders in order to

propose 'trades'

/321 cont./

231 The slaughtering of the head of cattle for consumption [796] at religious fiestas is accompanied by music (1). [533]

1. Bernal Villa, S. "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," p. 208.

[232] Of the equine livestock, they also prefer the females for 492 reproduction. Horses are used for the milling of sugar cane, for 484 the transport of loads, for long journeys. Many own saddles, [249] /322/ although generally deteriorated ones. Women never ride [482] on horseback. On long journeys the woman walks with a heavy [562] load on her back, while the man rides without carrying anything to hinder him.

231 The horses of the Páez are small, but very hardy and suitable for the rugged and difficult roads. They do not own mules or [754] donkeys. In Calderas it is said that someone brought a donkey [789] for the purpose of producing young mules, but the envious ones (sorcerers) cast a spell on it and killed it. Nor do they own goats, which they regard as very thievish and destructive.

In the houses they raise guinea pigs, chickens, and turkeys, and, on a smaller scale, ducks. Furthermore, dogs, [422] cats, and hogs are also raised. The former belong indifferently to men or women, while hogs and dogs are the exclusive property of the men.

The scant care given to domestic animals is worthy of note. There are no corrals of any sort, nor special caretakers [233] for the animals. Cattle are commonly left to fend for themselves in the pastures, and only every 15 days, or, more frequently, once a month, are they rounded up by their respective owners to [232] check on their existence or multiplication. They know about the need to give salt to cattle, but this article is supplied in small quantities and at very long intervals. Most of the animals of Calderas go to a small spring of brackish water in Tumbichukue. Among the other domestic animals, only the chickens, turkeys, and guinea pigs are fed regularly with grass, maize, manioc, and

6: Bernal Villa--47 E-5 (1952-1953) 1954 SC15 Paez SC15

/323 cont./

231 There are no animal "pets," and none of the domestic animals serve as playthings or are regarded simply as "pretty." They all have a utilitarian purpose.

[556] The possession of domestic animals is a symbol of wealth. The owner of large tracts of land does not regard himself as rich, while the one who has domestic animals does.

231 435 438 There are commercial transactions with animals among the natives. The prices are very low. "The Indian is poor," they say, "he has no silver." For this reason, animals that among the whites would bring 200 pesos or more are sold among the natives for half the price or even less.

233 232 [246] This state of affairs hardly exists among the natives of the parcialidad of Mosoco. There are already ranches dedicated solely to livestock-raising. Some are planted with pasture grasses, especially poa. There is a marked tendency to improve the livestock, in quality as well as quantity. They know the excellence of the Norman and Holstein among the cattle and the Merino among the sheep. They have special breeds of hogs and chickens.

231 [232] [438] Many /324/ own mules and splendid riding horses. Commercial transactions involving animals bring a just price even among the natives themselves. Some of them are marvelous traders. They still retain the practice of making an offering to the Duende when slaughtering cattle or pigs. On the savannas of the Paramo de Moras the natives have magnificent herds. Livestock-raising in Mosoco is thus an industry at the height of development that deserves full attention on the part of the authorities.

[782] [233]

23 [128] In the statistical table that we present below one can observe the expansion of the livestock industry in Mosoco and compare it with those of Lame, San Andrés, and Calderas. The owners are natives, except for the whites and mestizos marked with an asterisk.